

*Joannis Episcopi Exoniensis*  
[John Gauden]

# CONSILIA

Et VOCE & SCRIPTO

TRADITA

XLIII. *Fratribus Filiisque, Sacris Ordinibus*

PER

*Ipsam Episcopum & primores Presbyteros*

*in Ecclesia Cathedrali Exoniensi more patrio,*

*prisco & Catholico initiatis,*

*Januarii 13. 1660.*



LONDINI,

Typis *J. Flesher*, & prostant apud *R. Royston*

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## JOANNIS Episcopi EXONIENSIS

Consilia XLIV. Fratribus Filiisque

Sacris Ordinibus per ipsum initiatis Januarii 13. 1660.



OS autem Sacrorum Ordinum nuper Candidatos, jam *μεμνημένους*, & Linguâ & Affectu singulari lubet alloqui, seu Filii, seu Fratres audire malletis. Id unum oro, ne vobis fraudi, aut mihi vitio vertatur, quod minus (præ negotiorum cumulo & tædio) sufficiente linguâ, mentem meam non voce tantum sed & scripto vobis communicare cogor. Quod olim solitus est vel in Senatu *Augustus* ille *Octavius* in operæ vel temporis parsimonia, quamvis inter summos sui seculi tam *Oratores* quam *Imperatores* habitus.

Vos, inquam, alloquor, qui *Episcopatus* nostri *primitia* estis & *primogeniti*; Virtutis divinæ, & Spiritualis, si quæ in nobis sit, potestatis *Excellentia*, *Reuben*es omnes; bonæ indolis, spei præclaræ, expectationis non vulgaris. Cavete ne tanquam *aqua diffluatis*, enormi & ambitiosâ quorundam *Acephalorum* libidine ad *Paternum*, id est *Episcopalem*, *Lectum*, imo *Thronum*, ascendendum.

Vos primi estis qui post inelyti hujus Regni resurrectionem, post olim florentissimæ, (nuper afflictissimæ) hujus Ecclesiæ restitutionem, post Regiæ Majestatis, post Episcopalis dignitatis, post Legum & Reformatæ Religionis (deliquio morti proximo correptarum) *παλινγενσίαν*, bifidarum linguarum flammæ, Sacrorum Ordinum vim & Characterem rite & Canonice, more prisco & Catholico, per manus Episcopi, venerabili Presbyterorum consortio & consilio muniti, in hac Exoniensi diœcesi percepistis; unde non veri tantum, sed & legitimi facti estis Ministri, tam partu quam conceptu genuini.

Hoc autem non quasi juvenili quodam fervore & ambitiosâ levitate perciti, aut tanquam mercedi & præmiolo, auro auræve populari inhiantes; sed (quod spero) quâ decet humilitate, trepidatione, devotione, sanctitate, sinceritate, ad Sacrum Ministerium tanquam ad Cælum ipsum,



ad Christum, ad Deum appropinquantes. Minimum sit mercedis quod à Seculo expectamus. Nimis est avarus cui Deus non sufficit, & Præmiator & Præmium ipsum; nimis ambitiosus quem lucrandarum Christo animarum honos non satiat.

Sanctificari volo (inquit Dominus) in omni ad me adventante. Vos & coram Deo, & proximiores Deo cum sitis, honoris & oneris sancti memores estote, Fratres: φορτικὸν enim καὶ φορτικὸν ἔργον (ut Chrysostomus) ingens & Angelicis humeris formidandum opus suscipitis: καὶ πρὸς πάντα τις ἰκαίος; anhelans clamat magnus ille Gentium Apostolus, & operis, & pœnæ de negligendo gravitati conscius: unde *Ve illud magnum si non evangelizavero; & Ne aliis prædicans, ipse fiam reprobus.*

Penitius ergo & ἀκριβεστέρας vosmet ipsos perscrutamini. Quamvis enim quoad hominum iudicium, probati & approbati tam Doctrinâ quam Moribus sitis; severiori tamen Tribunali sistendi estis, ut officii, curæ, rationisque reddendæ granditate rite pensitatâ, & propriarum Infirmitatum conscientia territi, toti tremore, horrore, squalore, pœnitentiâ, precibus, suspiriis, lacrymisque hodie obruamini: quod olim suæ Ordinationis die passus & fastus est B. Augustinus; Quique lacrymans exportavit sementum, postea amplissimam beatissimamque segetem reportavit.

Bonum quidem opus, at arduum & periculosum, nec temere subeundum, nec perfunctorie tractandum, nec desultorie deferendum. Cavendum imprimis ne manuum Aratro huic sacro & Dominicæ Agriculturæ, vel potius Animæculturæ, præfidentius & ferocius, propriis viribus fisci, admoventes, tandem fessi & fatigati fæde resiliatis, & ad seculares curas nugasque, Animarum tam propriarum quam vobis commissarum negligentes, apostaticâ & indignâ levitate turpiter revertatis: ne Glebis, & Decimis, & Dignitatibus, & Episcopatibus (caducis istis bonis) nimis attenti, Gregem Domini & quæ sunt Christi susque deque habeatis; cum revera istis omnibus Seculi bonis carere posse magni est animi, at recte uti est maximi; hoc est, & Christo minus amare, & in Dei gloriam atque Ecclesiæ bonum tam dispensare quam frui.

Cavendum insuper, ne dum Veritatis Evangelicæ Assertores & Propugnatores laudabiles videri vultis, Pacis publicæ prodigi, & Charitati Christianæ iniquiores evadatis; ne θερμώτεροι nimirum, & flagrantia quadam populari (ut mos est) agitati, & rixis Ceremonialibus ambugati, de rebus minimis, non necessariis & ἀδιαφόραις, τῇ τ' ἀνδολῇ αὐτῶν transvehamini. Magna (inquit Erasmus) solet esse  
Vulgi



Vulgi Religio in rebus minimis & penes captum suum. Sunt qui è quavis *silice scintillas*, è quavis *scintilla flammam* excitant formidandas, enormi rixandi pruritu & factiosis partium studiis, non tam *Veritatis* quam *victoriæ* ambitiosi.

Quantum (Deus bone!) pulveris, sudoris, sanguinis in *Anglia* excitarunt ingentes illæ de rebus exiguis *Controversiæ* & nodi vere *Gordiani*, hoc est, *Civili imperio* & gladio optime solvendi! *Albo* scilicet an *atro Vestium* colore delectetur *Numen*, in *sacris* præsertim *fideliū choris*, quibus ipsi adstant *Angeli*, Quos non raro *stolis albis* indutos *Sacra Scriptura* Sanctis apparuisse narrat; *Emblemate* non vulgari magis quam *idoneo* indicantes, quâ *Cordis Puritate*, *Corporis Castitate* & *Operis Charitate* ornatos esse decet *Christi terrestres Angelos*, *Ecclesiæ Ministros*, tam *Presbyteros* quam *Episcopos*.

Par habent & illa ponderis, *Togâ* an *Pallio*, *talari* an *curtâ veste*, à *cinctis* an *discinctis* *Sacra* melius peragantur. *Beati mortales* quibus vacat in *minutiis* istis occupari! Imo *miseri*, qui bonas horas tam male collocant! In his & similibus instantiis non contendit *Ecclesia Anglicana* de *bono* & *necessario*, sed de *honesto* & *decoro* in *externis* observando.

Pari modo acriter disputatur, An *Cruce signatis Infantibus* (jam *ᾠλισκομένοις*, hoc est, *Sacro Fonte tinctis*) an *ἀσπυμένοις*, non *cruciat* fontibus magis delectetur *Pater ille Cælestis*, qui *Filium suum unigenitum* & *crucigerum* & *crucifixum* nobis dedit. Quasi opprobrio aut *Superstitioni* vertendum esset *Christianis* rite instructis, si *Signo isto* (quod *Tertullianus* tam *salutare* & tam *usitatum* olim dixit) palam testemur nos de *Cruce Christi* non *pudescere*, imo cum *Beato Paulo* in *istâ* gloriari: non in *nudo Crucis signo* aut *umbra*, (apage *istam Infantiam*) sed in *Gratia* & *Meritis Crucifixi*, in quem *primævi Christiani fidem suam* isto *Symbolo* aptissimo olim designabant; imo non sine *Fortitudinis* & *Constantiæ* laude omnibus demonstrabant; quia *versantes inter homines* vel *nomini Crucifixi* *inensos*, non minus quam nos inter *veræ Crucis virtuti inimicos*, hoc est *spiritualis*, & *peccatis omnibus mortiferæ*.

Haud aliter, tanquam *pro aris & foris*, pro *summa* aut *Religionis* aut *Imperii*, diu in *Anglia* decertatum, *Stantibus* an *discumbentibus*, an *potius genuflectentibus* in *Cæna Eucharistica* *Deus* magis arrideat. *Primorum quidem Christianorum mores* ut plurimum *Stationibus* in *Sacris* peragendis, imo in ipsa (ut puto) *Cæna* delectabantur; tanquam *Christi Resurrectionem* (*Cardinalem illum Fidei Articulum*)

lum) promptamque omnium & fidem & professionem isto gestu in Cœlum erecto indicantes. Sessionem in Sacris Dei contumeliam vocat Tertullianus, tanquam Lassitudinis & Animi & Corporis (præter nimiam Familiaritatem) argumentum.

Posteris quidem Seculis, grassante ut plurimum Arianorum peste, ad genuflectionem magis inclinabant Ecclesie Orthodoxæ, Divinam Christi Majestatem cultu illo submississimo cum Patre & Spiritu Sancto adorandam vindicantes: Gestu ut variabili, quia non necessario, nec ab Instituentis Præcepto, sed à Gentis Judaicæ consuetudine ducto; sic tuto & laudabili, quia juxta generalem Cultûs analogiam & morem legitimo, saltem libero, nec ad Christi exemplar rigidius exigendo: quod pauci vel nulli recumbendo imitantur.

Hoc porro à nobis serio perpendendum; Multum interest inter Christi Majestatem pro Divina sua autoritate Sacra illa Mystéria primitus instituentem, & nos, misellos miserosque, quâ decet reverentiâ ista celebrantes, & Cœlestes illas Dapes à Christi mensa manibusque Gratitude & Fide adorabundos percipientes. Non quod è gestu Corporis, sed ex Fidei & Cordis Devotione Sacramenti gratia pendet: externis vero Corporis gestibus interiores Animi motus habitusque indicare aut excitare, certe nefas non est viro Christiano, quantumcunque spiritali sive πνευματικῶς, ut Oculorum vel Manuum elevatione, Capitis inclinatione, totius Corporis προσκυνήσῃ, geniculatione vel incurvatione; his quidem propriæ Vilitatis sensum, illis Divinae Benignitatis fiduciam indicantes.

In illis omnibus non de Ceremoniarum aut Signorum necessitate (vel Præcepti, vel Medii vi) contendit Ecclesia Anglicana; sed de sua & Ecclesiarum omnium libertate juxta & autoritate in istis ordinandis à Christo concessa, ut Pace, & sibi ipsi ex omni parte Conformitate fruatur, non decorâ magis quam tutâ, tam Veritati quam Charitati maxime consentaneâ.

Majoris paulo discriminis est illud ζήτημα sive Quæstio, non tam caliginosa certe, quam Partium studiis vexata atque obfuscata; An præscriptis aut præmeditatis & præcognitis verborum formulis Deum orare fas sit; an potius subitaneam rerum novitatem non minus quam improvisam verborum effusionem in Precibus Deus exigat: quasi nauseam patiatur Numen (immutabile illud & semper idem) si res eadem bonas vel necessarias iisdem verbis (quamvis aptis & idoneis) repetamus.

Quam male (proh dolor!) ista dividuntur Dæmonum aut hominum  
male



male feriatorum instinctu, quæ Deus & Ecclesia, recta Ratio & vera Religio conjunxerunt? Utrumque sane Deo gratum acceptumque; neutri infensa est *Majestas* illa & καρδιογνώσις & χρίτης. Nec verborum novitate aut tinnientis linguæ varietate affectatâ delectatur, ubi Mens fluxa, confusa, frigida; verborum effusionibus magis quam rerum ponderibus aut Affectuum ardoribus fatigata: Nec usitatis (è contra) aut præscriptis orandi, laudandi, Sacra celebrandi formis læditur Deus Optimus Maximus, modo congruis, & orantium captui, & rerum naturis, & Devotionum solennitatibus, & Scripturarum sensibus, imo (quam fieri potest) phrasibus consentientibus; non obscuris & ambiguis, non leviculis & protrititis, sed tam rerum pondere quam verborum decore conspicuis; quibus non minus Affectus orantium excitentur, quam Intellectus illuminentur, & Veritatis luce, & Necessitatis tam publicæ quam privatæ sensu, & rerum desideratarum bonitate, & assequendarum per Christum fide, prout Deo visum fuerit nobis & Ecclesiæ consulere.

Legimus non raro viros Deo acceptissimos Precibus è Pectore tanquam è Fonte emanantibus ipsum sollicitasse, verbis pro rerum & affectuum varietate non invite sequentibus: Nec minus legimus formas istas à piis usitatas in SS. Scripturis non recitatas tantum, sed & in usum nostrum præscriptas, pro re nata, vel in pœnitentium, vel confitentium, vel deprecantium, vel laudantium formas.

Imo quum Christum ipsum legimus etiam in Agonis horrore trinâ repetitione usum, quin & alias tam Mysteriorum quam Ministrorum sacrandorum formas instituisse, perfectissimam denique orandi & normam & formam toto Orbe Christiano celebratam (ut Cyprianus) Ecclesiæ & Discipulis suis tradidisse; quis nisi mentis inops & vecors, Deum à præscriptis Liturgiis, seu Devotionum formulis sacris sanctisque, abhorere suspicari poterit, modo orantium Affectibus animatæ sint, non vagabundi Cordis absentiâ cadaverosæ? Ista quidem morticinia, sive recentia sive veteranea, Deo perosa, nec unquam sine contumelia offerenda.

Verbo dicam, Fratres; Minimum temporis, minus Charitatis in quæstiunculis istis tam superfluis quam exiguis impendendum. Dignius est rebus majoribus pretiosum hoc & magnum momentum ex quo pendet Æternitas. Cavendum ne graviores, in quibus Dei regnum & vis Pietatis constat, negligamus, dum μικρόφθοι animos angusti & pusilli, de rebus non magnis nimium litigemus; hoc est, de Religionis fimbriis & suburbicariis, de signatis istis Circumstantiis (quas  
Cereemonias

Ceremonias vocamus *Sacras*, quia inter *Sacra* peragenda *usitas*) λεπτολογίζομεν, & quod non raro contigit, plane debacchemur. Quæ quidem omnia, quantum ad *moralem* istorum *naturam*, sine *Religionis* detrimento & adesse & abesse possunt; modo absit *Contumelia* & *Contumacia*. Salvâ semper, quoad *usum* *specialem*, cujusslibet *Ecclesie* suâ *politia* & *Legibus* distinctis, & *libertate* ac *autoritate*, sive *imperare*, seu *abrogare* ista malit: quod olim *Beati Ambrosii* *Effatum*, *Oraculi* instar ab ipso habitum narrat *S. Augustinus*.

Nobis; ut *Filiis*, obsequii; *Ecclesie*, ut *Matri*, *imperii* potestas à *Domino* concessa. Penes *Deum* est *necessaria* imponere; penes *Ecclesiam* ἀδιάφορα & *libera* mandare: non rerum *naturas* immutando, vel *proprie* consecrando (hoc est in *Gratiæ* *symbola* vel *vehicula*) sed *externum Usus*, *Decus* & *Ordinem* decernendo, &, prout è rei *publicæ* usu fuerit, *injungendo*: ut in omnibus *Religionis* negotiis *aurea* servetur *mediocritas* inter *Superstitionem* & *Irreverentiam*, inter *Nimietatem* & *Sordes*, inter *Rigorem* & *Rusticitatem*; ut ubique *Judicii* *restitudo*, *Conscientiæ* *integritas*, *Corporis* *reverentia*, & *Cultûs* *Divini* *solennis* *honos* sive *majestas*, publice præsertim, conservetur *Illa* *Deo*, hæc *Deo* & *bonis* omnibus *pergrata*. Hæc habui de *Ceremoniis* & *Scrupulis* vobis dicenda.

Cavendum ex adverso, ne dum *publicæ Tranquillitatis* & *Conformitatis* studiosiores videamini, frigidius & segnius vosmet ἐν τοῖς μεγάλοις Θεῷ, in *Veritatibus* *magnis*, & in rebus ad *Sanctitatem*, ad *Salutem* *necessariis* vindicandis, geratis. Medio tutissimi eritis; mansuete & fortiter sapiendo; ἀληθεύοντες ἐν ἀγάπῃ, καὶ ἀγαπῶντες ἐν ἀληθείᾳ. *sana doctrina* & *Reformata* (hoc est, *primæva*) *Religionis* contra *Veteratores* & *Novatores* strenui *Athletæ* & ὑπερασπισταί. *Pacis* etiam *publicæ* atque *Ordinis Ecclesiastici* fautores non ficti; *Ministerialis* denique Θεοκρατίας & *Episcopalis* προλήμιας, quantum *Ecclesie* *politia* postulat, & *prisca* *Legum* *nostrarum* *disciplina* patitur, cultores; non tam *Consuetudine* & *Usu* ducti, quam *Judicio* & *Conscientiâ* vincti.

Æquius & ἀδιακρίτως in his singulis tam moribus & affectu, quam doctrinâ & ingenio estote, sultis salvi & beati esse Δεῖ πολλα ποιεῖν καὶ παθεῖν διὰ τὴν ἐκκλησίαν ἐπλήρη, monet *Novatum Dionysius*. Nuperas & vixdum exantlatas *Anglicanæ Ecclesie* *Tragædias* respicite: Quantas *Miseriarum* *nostrarum* *Iliadas* debemus *Ignorantiæ*, *Oscitantie*, *Petulantie*, & *superbæ disputandi* tam *proterviæ* quam *pruritui*, non *Plebis* modò, sed & *Cleri*; illorum (inquam) qui se *Ministros* venditarunt; quos seipsos deserentes, omnes meritò deseruerunt, dum



dum *Liturgiam* præstantissimam, dum *Episcopos* dignissimos, dum *Reges* optimos, dum ipsam *Ecclesiam Anglicanam* Reformatissimam nequiter & stulte deseruerunt ?

His artibus innixi nuper non *Capita* & *Coryphæi* gentis fuimus, sed *Canda* plane & retrimenta ; *Ministelli*, longa *militaris libidinis* firmata, *Vulgi ductus* & *dictamina* turpiter sequentia. Non *Episcopale* tantum fastigium, sed & *Presbyterialis* dignitas, totaque adeo *Ministerii Evangelici* autoritas, vilis *plebecule* non ita pridem nobile ludibrium.

Quin & ultra (*Fratres*) nos nostraque omnia, tam *secularia* quam *sacra* & *cælestia*, prodemus, perdemus penitus, si *Divina officia* perfunctorie & *φαντασιῶς ὡς μετεωρίζοντες* transigamus ; si *Religionem* ipsamque *Reformationem* in *scenam*, in *pompam*, in *pecuniam*, in *partium studium*, in *populare obsequium* inhoneste vertamus ; si (quod idem *Dionysius Novato*) nec *Veritatem* cum *Pace*, nec *Pacem* cum *Veritate* ex æquo & bono *ἀπροσωπολήπτως* jungamus ; si nobis non *θεολογισμοῖς*, ἀλλὰ *παιδαγωγούμενοις* (ut *Nazianzenus*) *Vitâ* deficiente, *Doctrina* erubescat, & non *Sacerdotium* sacrum, sed *Solæcismum* fædum ostentantes, omnium despectui nos ipsos, & quod gravius est, *Christi Mysteria*, propinamus.

Hoc vestra, hoc mea refert, *Fratres venerandi*, & *Fili in Christo dilecti*, ut *sancta sancte*, hoc est, & pie & placide, agamus. Hoc in *REGIS* Serenissimi gaudium, in *Ecclesiæ* refluorescentis pacem, in *Gentis* honorem, in *Animarum* salutem, in *DEI* gloriam, in *bonorum omnium* felicitatem tam posterum quam præsentis ævi, vehementius & certius tendet. Dum *Ecclesiæ Ministri*, & *Episcopi* omnes, tam minores & *Parochiani* quam *Majores* & *Diæcesani*, id unum satagant, in id unum omnes incumbant, ne quid detrimenti patiatur aut *Veritas*, aut *Unitas*, aut *Autoritas*, aut *Sanctitas Ecclesiæ* : ne *Christi Sponsa* (per nos præsertim *Paranymphos* suos) aut *sordida*, aut *lacera*, aut *lusca*, aut *lesa*, aut *fallax*, aut *factiosa*, aut *inquieta*, aut *desecrata* videatur : ne *Sanctum Evangelium* & *Salutiferum Jesu Christi Nomen* (bonis *Angelis* venerandum, malis *tremendum*) per nostram stultitiam & pravitatem blasphemetur : ne (ut tempore filiorum *Heli*) *populus Domini* fastidiosius *sacra Ministeria*, & invidiosius *Ministros* ipsos spectent ; dum nihil in ipsis supra *Vulgum*, aut *sanctius*, aut *sublimius*, aut *imitatione dignius* videant.

Magis ergo *Virtute* aucti & *Gratiâ* estote omnes : Quem in finem *Spiritus Sancti* potestatem heri exspectastis humiles ; ut *sacri*

Ministerii non nomen nudum & umbram, sed & ἐνέργειαν, vim atque efficaciam percipiat; ut *Autoritatem Ecclesiasticam* in Christo per Deum fundatam, à Christo Apostolis datam, ab Apostolis Successoribus suis & *successoribus* (ut Tertullianus) derivatam, recipiat; parem scilicet communis Ministerii potestatem, quasi unum in solido Episcopatum, (ut Cyprianus) Ordinibus tamen, seu βαθμοῖς, aut gradibus quibusdam, πολιτείας & ἐνταξίας ergò distinctum, quo unus aliis superponeretur (Quod à Marci Evangelistæ temporibus in Ægypto factitatum observat Hieronymus) non in Fidei dominium, sed in Fidelium servitium: Qualibus certe εὐνοίας & ἰσαρχίας gradibus non Civitates, non Exercitus, non Collegia, non Familiæ copiosæ, non magna Hospitia, multo minus Ecclesia, qualis Anglicana, de tanta gente tam Legibus quam Religione unita, carere, sine ἀκαταστασίας (hoc est, Confusionis) periculo & Schismatum peste poterit; si nuperam & asperam satis experientiam Ducem doctricemque sequi libet.

Meum est, Fratres, Provinciam hanc Exoniensem (serio & sæpe renitenti mihi à R E G E, imo à D E O (quod spero) impositam) non Reditibus certe, sed Laboribus amplam, (imo Gentis generosissimæ favoribus amplissimam) per Dei gratiam implere, ornare, beare. Quam laceram quidem & lateritiam invenio, marmoream & uniformem reddere gestio: nihil proterve, nihil inique, nihil imperiosius agens, sed quâ decet Paternitate & Suavitate omnia; in Vitia severior, in Homines benignior; in Ministros, tanquam in Fratres & Filios genuinos, ἐν πλάγι (cum Josepho) tenerimis Visceribus plenior promiorque.

Non Domini, sed Patris honorem ambio; cuius Nomen dulcissimum, Consilia sanctissima, Jurgia mitissima, Iræ sanantissima, & ipsa Verbera tutissima. In vos acerbus, memetipsum lædam. Quâ possum ergo Lenitate, Humilitate, Charitate utar sine dispendio Veritatis, Sanctitatis & Autoritatis, quod Beatus monet Augustinus; quibus salvis salva est Ecclesia, ut Tertullianus: Clementissimi & Potentissimi R E G I S C A R O L I (χαρίτις Ille & χάρις λαῶν) genium & studium hac in parte imitatus, non minusquam novissimorum Decessorum meorum Venerabilium, Halli & Brunrici, Præsulum ex omni parte illustrissimorum, & meliori Seculo dignissimorum; quorum in me Spiritum (suavissimâ severitate temperatum) humillimâ ambitione exopto, ut Christus in me totus emineat.

Effrenem autem nonnullorum tam Clericorum quam Laicorum licentiam, cerebrosum illam petulantiam & ἐνδεδειγμένην, fastu & furore plenam



plenam, ferre non possum *Episcopus*, non debeo *Christianus*: Imo doleo certe de quibusdam *Ministris* (viris cætera non temnendis) qui aut ad *Vulgi equuleos* proprias torquent *Conscientias* (imo totam *Gentem* & *Ecclesiam Anglicanam*;) aut nescio quibus *lenociniis* à suipforum sententiis (& sanis quidem) abducti, ad istorum *dogmata*, tam malefida quam malefana, se totos dedunt venduntque.

*Infirmis* omnium non affectatis aut effertis nemo Me libentius succurret, *ὡς ἀνιδρυβάρως*, ut sublevis animam sibi ipsi onerosam & succumbentem; modo sana mens sit, vita sobria, lingua modesta, *Spiritus Paci* publicæ devotus, D E O, R E G I, Legi, *Ecclesie* fidus.

Proculcanda vero non sunt illa omnia tam præclara, tam pretiosa, tam publica bona; *Veritatis fundamenta*, *Fidei munimenta*, *Politie stabilitimenta*, *Liturgie & Discipline ornamenta*: proculcanda (inquam) non sunt illa omnia aut *Papistarum* insidiosis nugis, aut *Fanaticorum* perniciosis deliriis, *Novitatibusque* tam inutilibus quam interminabilibus.

Satis superque *insanivimus*; satis superque per *Dei Justitiam* (*Misericordiâ* multâ temperatam & terminatam) pœnas luimus: ecce sancti facti sumus, ultrâ ne peccemus, ne deteriora patiamur. E tanta *Tribulationum* fornace & igne vere *purgatorio* eductis fas est (*Templi præsertim* *castris*) scoriam omnem & æruginem perpurgari.

Apagite ergo (ut viros literatos & cordatos decet) *linguaces* illas *miseri popelli captationes*, qui nunquam avidius & infelicius quam suis *delusionibus* saturantur. Apagite istas *Religionum novitates*, *tricas* & *quisquilias*; ista *Opinionum* fecunda nimis *monstra*, veræ *Pietatis* propudia, *Reformationis* deformitates & desolationes. Procul abigite ista (non ita pridem) *Dei dedecora*, *Christi contumelias*, *Spiritus Sancti blasphemias*; istas tam *Patrie* quam *Ecclesie* fœdas & infames ruinas: quum non *Pecudum* modo sed & *Demonum stercora* in *Templum Domini* & ipsum *Altare Christianum* congerebantur; quasi *sterquilinia* præclara essent *Sanctitatis* indicia, & ipsa *inquinamenta Religionis honestamenta*.

Tam fœdi dominabantur *Erroris spiritus*, ubi res tam *Sacræ* quam *Civiles* non primævis *Subditorum* (certe *Christianorum*) armis, *Precibus*, *Lacrymis*, honestis in *Principes obsequiis* & consiliis gerebantur, & *patientia*, ad *Crucifixi & Martyrum exemplar*; sed, prædonum & perduellium instar, *tumultibus*, *seditionibus*, *bellis*, *perjuriis*, *sacrilegiis*, *Regicidiis*, & pene *Deicidiis*: nullâ interim habitâ ratione *S. Scripturæ præceptis* ipsâ luce clarioribus, nullâ *priscis & vere Sanctorum exemplis*, nullâ *Ecclesie Catholice* *judicio*, *praxi* & con-

suetudini, tam universali quam constanti; ingenti revera & insuperabili contra *Novitates* omnes præjudicio.

Quamvis inter strues & ollas fuliginosas diu jacueritis, eritis tamen similes alis & pennis *Columbæ* auro argentoque nitentibus (inquit *Psalmista* sanctâ verborum elegantia beatam *Ecclesiæ* metamorphosin exprimens, *Psal.* 78.) Ad vias interim bonas & antiquas, imo optimas & antiquissimas (ut *Tertullianus*) revertamur omnes. Discite justitiam moniti, & prudentiam afflicti. Tam *Episcoporum* Dignitas quam *Presbyterorum* Decus, & *Populi* Libertas vere *Christiana* (hoc est, moralis & modesta) ierio & sedulo vindicanda.

Non sunt ulterius *Plebi* donandæ miserrimæ illæ verborum phleræ, & venenosæ, quamvis piæ, ampullæ; minus multo viris Doctis, Generosis, Nobilibus, imo ipsis *Angliæ* Regibus, trimâ Majestate sacrosanctis, & toto Orbe conspicuis: non sunt horum omnium oculis jam obducendæ perforatæ istæ & protritæ *Impostorum* fraudes, qui *Christi* regnum ad *Seculi* modum, & *Gladii* mensuram fingunt; qui nescio quos *Mille annos*, beatos modo ipsi regnent, (parati in omnes præter seipsos imperitare) venditant; qui *Justitiam* & *Sanctitatem*, ipsi sanguinolenti & injustissimi, clamitant; qui *Antichristi* obitum & funus jactitant, ipsi à *Christi* spiritu vel maxime alieni; qui (cum *Pontio* & *Donato*) somnia, enthusiasmata, & sancta cerebrorum suorum portenta gravi ostentant supercilio, tanquam *Dei* Oracula & spiramina plusquam *Sibyllina*.

Nobis (quod monet *Tertullianus* in *Præscript.* adv. *Hæreses*) *Curiositate* post *Christum* non opus est, nec *Revelatione* post *Evangelium*: sufficiunt nobis *Prophetae* & *Apostoli*, *Vetus* & *Novum Testamenta*. Salva est *Ecclesia*, salvus duplex ille & debitus *Evangelici Ministerii* honos, si ad ejusdem *Tertulliani* normam & formam reducantur omnia; ubi metus in Deum, gravitas modesta, diligentia attonita, cura sollicita, communicatio deliberata, promotio emerita, subjectio religiosa, *Ecclesia unita*, *Christi omnia*. Hæc ille, suo more, in *Apologetico*.

Hisce artibus, hisce virtutibus, hisce gratiis non minus deinceps manifesta fiet nostra omnium sapientia & sanctitas sincera, quam aliorum jam patet stultitia, hypocrisis & impuritas plane meridiana: quas ultra procedere Deus (ut speramus & oramus) non patietur.

Mei vestrique est officii (*Fratres*) in parte fracturæ & jacturæ publicæ quâ positi sumus, nondum quidem satis reparatæ, fortiter perstare, diligenter vigilare, acriter pugnare, ardentem orare; ne vehementius ingruant redintegrata, & denuo meritissima, quia non emendata, mala.

Terrent,



Terrent, fateor, etiam nunc *nubila mentem*. *Homines improbi* (inquit Propheta) ut *mare inquietum*, indies *venenosas* suas eromunt *fæditates*; *Corda scelerum*, *sanguinum*, *minarum*, *proditionum* plena, *labiis & calamis* se produnt: *Linguis*, si non *Gladius*, indies petimur, & (quantum impotenti possunt malitiâ) jugulamur. *Tantæne animis cœlestibus iræ?* qui ideo (ut *Claudius Agrippinæ*) irascuntur quia non imperant, & dolent quod non dominantur in omnium fidem, in facultates, in Regum cervices, in capita omnium. Cum *Dracone illo Apocalyptico*, à *Cœlo solioque suo* deturbati vehementius excandescunt, iras atque animos tam à repulso quam à criminum conscientia fumentes.

Id unum restat, ut gnaviter seduli simus in *Dei opere*, in *Animarum negotio* ἐργασίας, piâ *Literaturâ & literatâ Pietate* instructi, *Donis & gratiis* ornati, τῇ τῷ Θεῷ πανοπλίᾳ armati, in valle pugnantes, in monte orantes, ubique sanâ doctrinâ lucentes, zelo sobrio ardentes, operibus bonis coruscantes, plus tamen precibus quam donis, plus gratiæ quam industriæ fidentes (ut cum *S. Bernardo* loquar.) *Manus* proinde puras ad cœlum jugiter levemus; *Deum ipsum*, quasi facto agmine, ambiamus; *Religionem Christianam & vere Reformatam*, *Pacem Ecclesiæ & Patriæ*, *Leges DEI & REGIS* ex omni parte muniamus. Nec fas est dubitare, quin victoriam non minus plenam quam certam, σὺν Θεῷ, de *Amalecitis* istis omnibus tandem reportabimus, & post varios casus, post tot discrimina rerum, in cœlum ipsum pertendamus, aliosque, tanquam filios spirituales, nobiscum perducamus ad sanctam, sublimem & sempiternam illam *Gloriæ hæreditatem*, *Jesu Christi sanguine meritam & mercatam*; Cui cum *Patre & Spiritu Sancto* sit *Gloria in seculorum secula*, Amen. Valete; cavete vobis & Christi gregibus.

Januarii 13.

1660.





THE  
C O U N S E L L

Which the Bishop of EXCESTER

DELIVERED

To XLIV. PRESBYTERS and DEACONS,

After they had been ORDAINED by him

(With the assistance of other grave *Ministers*)

I N

The Cathedral Church of EXCESTER,

After the Primitive, Catholick, and lawful

Way of the Church of *England*,

*January 13. 1660.*



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Printed by *J. Flesher*, and are to be sold by *R. Royston*

Bookseller to his Sacred MAJESTY.

M DC LXI.





XLIV. *Presbyters* and *Deacons* Ordained by him in the  
Cathedral Church of *Excester*, Jan. 13. 1660.

To you (I say) I address my self, who are the First-fruits and first-born of my Episcopacy; the excellency of that divine power and spiritual virtue which may be in me, as a Father of your Ordination, under God: You are all as Reubens; Persons of promising ingenuity, of hopeful abilities, and of no mean expectations. Only take heed, lest, being boundless and instable as Water, you ascend to the bed and Throne of your Father, by your inordinate and ambitious lusts; after the manner of some Acephalists, who would not be kept in the bounds of Laws by any Episcopal power but their own.

You

*You are the first Scholars, who after the Resurrection of this renowned Kingdome, after the restauration of this Church of England, (heretofore most flourishing, lately most afflicted) after the reviving or new birth of Kingly Majesty, of Episcopal Dignity, of our Laws and Reformed Religion, (all lately in a swoon next degree to death) you, I say, are the first in this Diocess of Excester who have humbly and devoutly prepared and offered your selves to be partakers of those sacred fires which once appeared in cloven tongues, to be invested with the power and signature of holy Orders, regularly and compleatly, after the ancient and Catholick manner of this and all Churches of Christ, by the hands, prayers and benediction of a Bishop, assisted with the company and Counsel of his venerable Presbyters; whereby you are not only true Ministers, but legitimate, both in your birth and breeding, in your conception and production.*

*And this (as I hope) you have done, not as instigated thereto by any juvenile ardor, or ambitious levity; as if you coveted chiefly some popular reward of money or applause, after a mercenary and (indeed) mechanick frame of spirit: But you come to the holy Ministry with that Humility, Trembling, Devotion, Sanctity and Sincerity, which best becomes you in your nearest approaches to Heaven, to Christ and to God. It must be esteemed by you the least of your Reward whatever you can either seek or receive in this world. He is excessively covetous whom God doth not suffice, who is not only the bountifullest Rewarder, but the amplest and best Reward it self: He is too too ambitious, whom the honour of gaining Souls to Jesus Christ will not satisfy.*

*I will (saith the Lord) be sanctified in all that draw nigh to me. Since now you are not only come before the Lord, but admitted to so near access; it behoves you (Brethren) to be very mindful and deeply sensible of the Honor and Burthen which you have undertaken, and which is now upon you: An heavy work and a very dreadful charge, which (as S. Chrysostome speaks) is able to load and gall the shoulders of the mighty Angels. Who is sufficient for these things? cries out the great Apostle of the Gentiles; as one panting for breath, and sensible of a great burthen; as conscious to the weight both of the work, and punishment in case of neglect. Hence that out-cry, Woe to me if I preach not the Gospel: and that caveat, Lest while I preach to others, I my self become a cast-away.*

*It is therefore fit for you to make a further narrow search and stricter scrutiny into your selves. For although, as to mans judgment, you are tried*  
and



and approved for your competent Learning and unblamable Living, yea and commendable Manners; yet you must be summoned to a severer and exacter Tribunal: that deeply considering the weight of that duty, office, undertaking and account now incumbent on you, and being justly scared with the Conscience of your own infirmities and insufficiencies, you might this day be piously overwhelmed with fear and horror; with a penitent Squalor, with prayers, sighs and tears, with happy self-affliction, as S. Austin confesses beset him in the day of his Ordination: And be also carrying forth the Evangelical seed with such teares, after reaped the fruit and harvest of his labours with as great joy and increase as any Presbyter or Bishop ever did in the Church of Christ.

It is indeed a very good work to be a Bishop, and Minister (in a greater or lesser Orb) for Christ and his Church: but it is both difficult and dangerous; not rashly to be undertaken, nor negligently to be managed, nor with levity and inconstancy to be forsaken. Therefore you are in the first place to take heed, lest putting your hands to this sacred plow and husbandry of the Lord, (which consists not in the culture of the earth and soile, but of Hearts and Souls) and too much trusting or relying on your own Parts and Gifts, you lightly and shamefully retreat, as soon spent, and weary of that work; or else by an Apostasy very unworthy of Christ and your selves, you should vilely divert your Studies to the toyles and toys of the World, without any due care of your own Souls, or theirs that are committed to your charge; lest being too intent upon your Glebes and Tithes, your hoped Dignities or enjoyed Preferments in the Church (these fading and momentary good things) you should slight the flock of the Lord, and too little mind the things of Jesus Christ: when (in good earnest) it is an argument of a great and gracious mind to be able to want the superfluity of those temporary Blessings; but more to enjoy and use them aright; that is, to love them less than Christ, and to improve them both to Gods Glory and the Churches advantage.

Furthermore, you must diligently take heed lest while you covet to appear eager asserters and zealous defenders of the Truths Evangelical, you prove prodigal of the publick Peace of Church and State, or less equanimously tender and wary for Christian Charity: lest being of hotter spirits and agitated by more popular and easy heats, (which are usual to small minds) you should thereby grow scorched and hardned (as it were) with the flames of Ceremonial Controversies, of things either not necessary or in their nature indifferent; which are ready by the bias of Passion to sway and overbear mens Judgments in greater as well as lesser points of

**Religion.** *The concern of the Vulgar or petty people (sayes Erasmus) is usually very great in smaller matters ; which they seem able to grasp and manage. There are that out of any flint will strike fire, and from any small sparks will kindle formidable flames, through an excessive itching to dispute, and a factious study of sides, being more ambitious for Victory then Verity, and to make Profelytes to their own parties, rather then Converts to Gods Truth.*

*Good God ! how much dust and sweat and bloodshed do we owe in England to these great contests about small Ceremonies, as if they had been Gordian knots ? And indeed the best decision of them is by the authority of that Supreme power which bears the sword, and may in those things either exact Obedience according to Law ; or remit the penalties of Disobedience, where it flows not from refractoriness and insolency, but from real tenderness and modest scrupulosity of Conscience.*

*It hath been a very great and hot dispute, yea still is, among some, Whether God be better pleased with the white or black colours of garments in his publick service : when it is evident that the Angels, who are present in holy Assemblies, have oft appeared in Holy Scriptures to the Saints clothed in long white garments ; expressing by this Emblem (not more familiar then fit) with what Purity of Heart, Chastity of Body and Charity of Works, the earthly Angels or Ministers of Christs Church, both Presbyters and Bishops, ought to be clothed and adorned.*

*A like weight is in those Quæries, Whether a Minister should officiate in a Gown or Cloke ; in a long or short Coat ; girt, or ungirt. In which Instances the determination and choice of the Church of England is, not of what is necessarily good, but of what is lawful and comely in things of external use and appearance ; which fall under humane power and prudence. O happy Mortals, who have leisure and time to be employed in such minute matters ! yea rather, O miserable Mortals, who spend so many pretious hours in things of so little profit and import !*

*After the same vehemency it hath been disputed, Whether God (our Heavenly Father) be best pleased with Infants, who (after Baptisme) are signed with the sign of the Cross, or with those whose Foreheads are not afflicted with any such crucifying form : when we all know and believe, that God hath given us his only Son, not only to bear, but to be born upon the real Cross. How then should it merit to be imputed as a Reproach or Superstition to Christians rightly instructed, if by this Signe (which Tertullian calls a memorative token of our Salvation, and was frequently used in his time, the second Century) they do openly profess, that*  
they



*they and their Children are not ashamed of the cross of Christ, yea and, with S. Paul, that they glory in it? not in the bare Signe and shadow (away with such childish folly) but in the grace and merit of Christ crucified; in whom the Primitive Christians declared openly their Faith by that apt signe and symbole lightly made on their breasts or foreheads; and this not without the commendation of Christian Courage and Constancy, when compassed as they were with as many enemies to the Name of Christ crucified, as now we are to the power and conformity of his Cross, in dying to all sins and ungodly lusts.*

*In like sort as if we had contended for our Religion and Posterity, or for the main points of State and hinges of Empire, we have canvassed those Questions very sadly and superciliously, Whether God looks with more kindness and welcome on those that receive the Lords Supper sitting, or standing, or kneeling. In which I conceive the Christians of the first Ages (for the most part) used standing in the presence and service of God; and possibly in the holy Eucharist too; expressing by the uprightness and readiness of that posture the Faith they had as to Christs Resurrection, that great Article in which, as in one center, the whole orb of Christian Faith doth move. Sitting at Church Tertullian counts rude and reproachful to the Divine Majesty; not only as too familiar, but as impudently testifying a weariness in his service.*

*In after-Ages of the Church, when the Arrian Pest had infected farre and near, the Orthodox Christians enclined more to kneeling at the Sacrament, as thereby owning and vindicating the adorable Majesty and Divinity of Christ, one and equal, as God, with the Father and the Holy Spirit. A gesture no doubt variable, because not necessary, having not the mark of precept and institution upon it, so much as of occasion and custome: yet is it lawful and commendable, because according to the general tenour and analogy of Divine worship; at least it is free, and not to be rigidly exacted, according to the first gesture of Christ, who followed the Civil fashion of the Jewish Nation in their discumbency or lying down at their meales, in a leaning posture: which few, if any, of the great sticklers against kneeling do observe.*

*Besides this, there is without doubt a vast difference between the Divine Majesty of Christ, at first instituting these Sacred Mysteries of the Lords Supper by his sovereign authority; and us, poor worthless wretches, celebrating them with that reverence and humility which becomes our vileness and distance, when we are to receive those heavenly Dainties from the table and hands of Christ with that duty and obedi-*

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ence, adoration and gratitude which is meet. Not that the efficacy, grace and comfort of the Holy Sacrament depends upon the gesture of the Body; but upon the faithful, penitent and devout temper of the gracious Heart.

Only it is for certain no sin in a Christian, both to express and excite the inward motions of an humble and devout Soul, by the outward gestures and futable motions of the Body; as in lifting up the hands and eyes to heaven, so in the bowing of the head and knees and whole body toward the earth: By the one we shew the sense of our own vileness and misery; by the other our hopes in Gods Mercy and benignity.

In these and the like Ceremonies or outward signatures and decorations of Religion, the Church of England doth not stickle for the absolute necessity of them, as from a precise command of God, or as means conveying Grace; but it justly contends for the liberty of Christian Churches in these things, and for the fixing of Christian unity by an uniformity, as much as prudently may be: besides it asserts its own authority granted to it by Christ, for the ordering these lesser matters, so as she may enjoy most conformity in her self; as most comely and safe for it, and no less agreeable to Verity then Charity.

There is yet another vexatious Scruple of higher and hotter disquisition among us, not so much from the obscurity of the matter, as from the blindness of mens Passions, and the eager study of sides; Whether it be acceptable to God for us to pray by any set and prescribed forms, yea or premeditated and foreknown; or whether he rather requires of us in our Devotion various and extemporary effusions both for matter and manner, for things and words: as if it were very nauseous to God, (who is alwayes the same, and changeth not) if we asked of him the same necessary or good things in the same words, which are very fit and convenient.

How unhappily are those things divided by the subtilty of Devils or men, (whose business is to doe mischief) which God and the Church, right Reason and Religion have united? The great Searcher and Judg of the Heart is pleased with both, offended with neither way of Devotion: Not delighted with the affected novelty and variety of fine words, or the noyse of a tinckling tongue, where the heart is wandring, cold, or confused; wearying it self more with the effusion of words, then with the weight of matters, or heat of affections. Nor on the other side is God injured or offended by usual and prescript forms of Praying or praising; provided they be futable to the capacity of those which use them, also to the nature of things and to the solemnity of the duties; as consonant as may be to the sense  
and



and phrase of the Holy Scriptures: not obscure and hard, nor yet slight and trivial expressions; but comely both for the sanctity and weight of the matter, also for the decency of the words, and gravity of expressions; by which the Affections are inflamed no less than the Understanding informed with the light of Truth, with the sense of our private and publick Necessities, with the goodness of things desir'd, and with the Faith of obtaining them for Christs sake, as farre as God shall see fit for us and the Church.

We oft read Holy men and highly favoured of God soliciting him by such Prayers as occasionally flowed from the pure fountain of their own hearts: Nor do we less read even those formes written for our use and instruction in the like cases; as penitently confessing sins, deprecating Gods wrath, and praising him for his mercies.

Yea, when we read our Lord Jesus Christ even in his Agony using the same words three times in Prayer, and prescribing to his Disciples that compleat, though short, Forme of Prayer (which S. Cyprian sayes was celebrated and used in all the Christian world) besides other mysterious forms of consecrating and ordaining; who but a weak or wilful Christian can suspect that God should abhorre holy and wholesome Liturgies, or prescribed Formes of Prayers? which must be animated or enlivened with the faithful and affectionate Devotion of those that use them; else if the Heart be absent, Prayers in any kind, new or old, are but as the Body without the Soul, dead carcases, hateful to God, and never to be offered in sacrifice to him.

To be as short as I can (Brethren) my advice is, That you should be so good husbands and Christians, as to expend little of your Time, less of your Charity, on these petty things: This great and pretious Moment on which depends Eternity is worthy to be employed in things of more weight. We must beware lest we neglect and come short of the main matters, in which the Kingdome of God and the power of Godliness do consist, while our narrow and small Minds busy themselves in a frantick kind of Earnestness about matters of smal consequence, (the very skirts and fringes of Religion) I mean those Circumstances which are stamped with the name and use of holy Ceremonies, as related and applied to holy Duties: which in regard of their general nature are not of the essence and necessity of Religion, to which they add nothing, if present, nor detract nothing, if absent, (so as there be no contempt and contumacy against any particular Churches power, liberty and authority within its own Polity and Precincts, as to its choice and determination in regard of

any such particular Ceremony ; whether it sees fit to enjoin, or abrogate the use of it.) Which resolution was given to S. Austin by S. Ambrose, and satisfied him as an Oracle full of Prudence, Piety and Peace.

The Church, as a Mother, hath power from the Lord to judge, use and impose those things rightly stated ; we, as her Sons, have the freedom left us to obey her commands. God alone can impose things as necessary : The Church may chuse and use things that are by God left to its freedom and discretion ; not by changing the nature of things, and properly consecrating them, as Symbols of, or means to confer Grace ; but to judge and determine of the decent and orderly use of them. That in all things belonging to Religion the Golden meane may be observed between Superstition and Irreverence, between Curiosity and Slovenliness, between Rigor and Rusticity ; that every where the rectitude of mens Judgments, the integrity of their Consciences, the reverence of the Body, also the beauty, honor, solemnity and majesty of the Divine Worship, with its sanctity, may be preserved : The former are acceptable to God, the later to all sober and good Christians. These things I thought not amiss to suggest to you concerning Ceremonies.

On the other side, you are also to take heed, lest while you covet to appear very studious to preserve the Churches visible Peace and Uniformity in these things, you grow not more cold and slack in carrying on those things which concern the great Designe of God, and those principal Truths and Duties which are necessary to Holiness and Happiness. The safest way is between both, with neglect of neither ; being at once soberly, yet valiantly wise ; maintaining Truth in Love, and nourishing Love with Truth ; courageous Champions and defenders of sound Doctrine and the Reformed (that is, the ancient) Religion against the subtil pretenders of Antiquity, and the sly inducers of Novelty ; also unfeigned maintainers of the publick Peace and Order of the Church ; lastly, such reverencers of the Ministerial authority subordinate to the Episcopal Presidency, as the Churches Polity requires, and the discipline of our Laws permits. To all which sober Conformity not Custome and Use so much as Judgment and Conscience hath brought you.

If you desire to be safe and happy, you must carry your selves with all Equanimity and without any Partiality in these things, both as to your Affections and Conversations, your Judgments and Dispositions. It is your duty in charity not only to doe, but to indure many things for the Churches Peace ; as Dionysius Bishop of Corinth adviseth Novatus. Look, I beseech you, back to the late Tragedies of the Church of England,  
the



*the last Scene of which is scarce yet ended. O what a great account of our Miseries may we put upon the score of the Ignorance, Laziness, Petulance, and the both proud and peevish itch of Disputing which infected not only the People, or Laity, but the Clergy, or Ministry; at least such as did very confidently challenge this honor to themselves; whom at last all men justly forsook, when once they had forsaken themselves? And this they did by their forsaking foolishly and unjustly the excellent Liturgie, the worthy Bishops, the Best of KINGS, and the Church of England, of all others the best Reformed.*

*By these sad arts and policies of late poor Ministers became not the Heads and prime persons in the Nation, but the very taile and offscouring; the vile train that was dragged after the Lusts of Souldiers; basely sequacious to the dictates and ductures of the Vulgar: Not only the Episcopal Eminency, but the Presbyterian dignity, and the whole Authority of the Evangelical Ministry was the scorn of the basest people.*

*Yea and still (my Brethren) we shall betray and utterly destroy our selves and all our Interests, as Men, as Christians, and as Ministers, if we content our selves to pass over holy duties superficially after a phantastick and vamping way; if without any sense of honor, we turn Religion, yea Reformation it self, into a stage-like acting, into pomp and profit, to study of parts and popular compliances; if (as the same Dionysius to Novatus) we do not, without respect of Persons or partiality, so keep correspondency between Truth and Peace, as is both just and best; if living not as Divines but self-contradicters, our evil Maners make our good Doctrine blush, as ashamed of us and it self; and while we discover not a Priestly Holiness, but a juggling Imposturage, we shall expose our selves and, which is worse, the Mysteries of Christ, to be despised.*

*It concerns you (my Brethren) and Me too to perform holy things in an holy manner, that is piously and peaceably. This, this will strongly and certainly attain those great Ends which are worthy of your and my ayme: namely the Content of our Excellent KING, the Peace of this reviving Church, the Honor of the Nation, the good of Souls, the Glory of God, and the Happiness of the present and after-Ages; while all the Ministers and Bishops of the Church, as well the Parochian and lesser, as the Diocesane and Greater, do mind and intend this one point, that the Church of England may sustain no detriment in that Truth, Unity, Authority and Sanctity which become it; that the Spouse of Christ may not (by us especially, who are her chief Bridemen and Attendants) appear either sordid, or shattered, or bleared, or maimed, or*  

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false,

false, or factious, or schismatized, or scandalous and execrable: lest the Holy Gospel, and the Saving Name of Jesus Christ ( which good Angels venerate, the evil tremble at ) should be blasphemed by our foolish and depraved carriage ; lest ( as in the dayes of Eli's Sons ) the people of the Lord should look upon the holy ministrations with abhorrence, and Ministers with envy and disdain, while they see nothing in them above the Vulgar, either more holy or heavenly, and worthy of imitation.

I wish you all the augments of Grace and Gifts : for which end you did yesterday humbly wait on God for the Ministerial power of his Holy Spirit, that you might enjoy not only the bare name and shadow of Ministers, but the seale, operation and efficacy ; that you might be endued with that Ecclesiastical commission and authority, which had its foundation setled by God in Christ, by Christ given to the Apostles, and by the Apostles derived to Bishops, their Successors ( or Off-sets, as Tertullian calls them ) who are all vested with the same power of the Evangelical Ministry in common, as one Superintendency for the main ( as S. Cyprian calls it ) yet distinct with several ranks and degrees, for the good Order and Government of the Church ; by which one Minister is set as Bishop above others, not as Lord of the Churches Faith, but as servant of the Faithful. Which Subordination of Presbyters to the Prelacy was observed ( as S. Jerom tells us ) from S. Mark's days, the first Bishop in Alexandria, to his times. Which orderly Superiority and Subjection, both in Domestick, Civil and Ecclesiastick Polity, no Cities, Armies, Colleges, Hospitals, or great Families can want, without the danger and pest of Sedition and Confusion ; much less such a Church as this of England is, consisting of a great Nation united in the same Laws and Religion : of which our late long and sad experience gives us sufficient proofs.

It is my duty and design ( my Brethren ) by the grace and help of God, to fill, adorne and bless this Diocess of Excester, if I am enabled to live among you, ( which the KING, yea, I hope, Gods Providence hath committed to me, oft deprecating and humbly denying the Burthen of it ) which is greater in Labours then Revenue, and most ample in the Love, Favours and Respects of the Religious and generous people in it. As I find it much shattered and decayed, so my ambition is to restore it to a durable and uniform beautie, and instead of moldred bricks, to put in polished marble ; by doing nothing peevishly, unjustly or imperiously, but with that Paternal gentleness which becomes me, with Severity against Vices, with Charity to Men ; and to worthy Ministers especially, as Joseph to his Brethren, I shall shew all bowels of Kindness and Propensity.

As



*As I affect not the Title of LORD, so I am ambitious of the honor of FATHER; whose name is most sweet, whose counsels are most holy, whose chidings are gentle, whose anger is wholesome, and whose blows are most safe. If I should be injurious or rough to you, I should wound my self. Therefore I have determined to use all Humility, Lenity and Charity that are consistent with Truth and Holiness, with that Honor and Authority which S. Austin tells us must be preserved in the Church, as the Shield and defensative of it in Tertullian's judgment: Following in this the Genius and study of our Great and Gracious KING CHARLES (the Joy and Blessing of his People;) also the meek and wise temper of my last Venerable Predecessors, Bishop HALL and Bishop BROWNRIGGE, both of them most eminent Prelates, and worthy of a better Age then that in which they died; whose Spirit tempered with a most severe Sweetness I humbly pray may be doubled on me, that Jesus Christ may every way shine in me with the lustre and beames of his Graces.*

*But I may in no sort beare with patience as a Bishop, nor ought I as a Christian, the unbridled liberty of some both Clergy and Laity, full of Pride and Fury, of an heady Petulancy and dictatorialian Insolence: yea I seriously grieve in the behalf of some Ministers (men otherwise not to be despised) who either put their own Consciences (yea the sense of the whole Church and State of England) upon the rack of vulgar Opinions; or else, by I know not what charmes and inticements, being seduced from their own sound and sober Judgements, they devote and sell themselves to the false and faithless supposals of others.*

*No man shall run with more speed to relieve others in their Infirmities, when they are neither affected nor fierce; as helping up a spirit which is too heavy for it self, and falls under its own burthen: provided the Judgment be sound as to the maine, the Life sober as to Morals, the Speech modest, the Soul wholly devoted to publick Peace, faithful to GOD, loyal to the KING, obedient to the Laws of the Land, and observant to the Church.*

*For we must not in any wise suffer all these Blessings, so eminent, so publick, and so pretious, to be troden under the feet of any; namely the foundations of Truth, the fortifications of Faith, the establishments of Government, the ornaments of our Devotion and Discipline: these must not be prostituted either to the deceitful toyes of Papists, or to the pernicious dotages of Fanaticks, whose Novelties are both endless and useless, without botom or bounds, an abyss of Folly and Chaos of Confusion.*

*We have suffered the effects of some mens Madness too long and too much; we have born the punishment of our Sins & Follies by the Justice of God, moderate*

rated with great Mercy : Behold we are made whole ; Sin no more, lest worse things come upon us. It is fit that all of us, specially We the Vessels of the Temple, should come forth out of Gods fire as out of a real Purgatory, cleared from our dross and rust.

Banish away therefore (as men of Learning, Religion and Resolution,) those miserable catchings of common people by the snares of our Tongues; who are never more greedily and more unhappily satisfied then with their owne Delusions. Away with those novel toyes and trifles which are vended under the name of Religion, those Monsters of Opinion which are too pregnant and fruitful, the reproaches of true Piety, the deformities and desolations of all Reformation and Religion. Put far from you those late Disgraces put on God himself, those Contumelies cast on Christ, those Blasphemies against the Holy Ghost, those ugly and infamous Ruines brought upon our Country and our Church ; when not only the dung of Beasts, but the excrements of Devils were brought into the Temples of God, & cast upon the Christian Altar it self, the Lords holy Table. As if Dunghils were great signes of Sanctity, and such Pollutions were adornings of Religion.

Such unclean spirits of Error did tyrannize among us, when neither things Sacred nor Civil were managed with the primitive armes of Subjects, especially Christians ; that is, by Prayers and Teares, by honest Counsels and loyal Subjection to Sovereign Princes, after the patern of Christ crucified, and the Martyrs : but after the fashion of Robbers and Rebels, by Tumults, Seditions, Warrs, Perjuries, Sacrileges, King-killings, & whatever is next to the murther of God himself ; without any regard had either to the precepts of Holy Scriptures, which are clear as the Suns light at noon-day, without respect to the patern of ancient and true Saints, or to the constant judgment, practice and custome of the Catholick Church : All which are vast prejudices and invincible bars against the intrusion of any Noveltyes.

Although you have long layn among the pots, yet shall you be as the wings of a dove, which are covered with silver, and her feathers with gold, saith the Psalmist, when by holy elegancies he would set forth the happy restauration of the Church. Meane time and for this End let us all return to the good old wayes, and to the eldest, for these are best, as Tertullian tels us. Let us learn righteousness by Gods monitions, and wisdom by his chastisements : Let us seek in good earnest to vindicate, as the honor of Bishops, so the dignity of Presbyters, and the Liberties of the faithful People which are true Christian Liberties, that is, morally good and modestly used.

People



People must not be gratified and abused any more with those miserable pretences of gay words, like fine painted pots full of poyson: much less may those worne and thred-bare frauds or filmes of some late Imposters be any longer put upon the eyes of the Learned, Generous and Noble people of England; yea and of the Kings of England too, who are so famous in all the world for the Majesty of their Three Kingdomes: These must not all be decoyed and destroyed with those Sycophants and Juglers, who feigne news of Christs Kingdome, which must be modelled according to the forme of this world, and measured by the length of their Swords; who vapour of a Thousand yeares, therefore blessed because (forsooth) they must reigne in them, being ambitious to rule all men except themselves; who cry up Justice and Saintship, while they are most bloody and unjust; who tell of the death and burial of Antichrist, when no men are more strangers from and enemies to the Spirit of Christ; who with great brow and gravity vent their own dreams (as Pontius and Donatus of old) with the Enthusiastick productions of their own crazy braines, as if they were Oracles Divine, and Raptures beyond any the Sibyls felt.

We need not (as Tertullian tells the Hereticks in his time) any curious inventions after Christ, nor any Revelations after the Gospel: The Prophets and Apostles, the Old and New Testaments will serve our turnes. The Church will be safe, so will that double Honor which is due to the Ministers of the Gospel, if all our affaires be reduced to the rule and fashion which Tertullian relates was conspicuous in his time; where there was among Christians in their greater Churches and lesser Congregations the fear of God above all, a grave and modest behaviour, a most astonishing diligence in duties, strict and solicitous cares, well-advised communicatings, deserved promotions, conscientious subjections, the Church united, and Christ in all things glorified. Thus He, after his short, but full way of expressing himself, in his Apology.

By these arts, these Graces and Vertues, our Wisdome and sincere Piety will hereafter be made as manifest, as the Folly, Hypocrisy and Impurity of others are now exposed to the noon-day light and sight of all men; which we hope and pray, God will not suffer to proceed any further.

It is your and my duty (Brethren) diligently to watch, valiantly to persist, earnestly to contend, in that part of the Gap and Breach where God hath set you, and which is not as yet firmly repaired; for fear lest mischiefs both of Miseries, and Sins not reformed, return in upon us with a new, more violent, and most deserved tide.

The black clouds yet in our Sky do not a little scare me: The wicked,

*saith the Prophet, are like a troubled Sea, that cannot rest, but is alwaies casting up its putrid filth and poysonous effusions: Hearts that are full of vilany, blood, threats and Treasons, betray themselves by their lips and pens. We are laid at by the Tongues of some men, though their Swords are sheathed; by these we are daily killed, as much as lies in the power of impotent malice. Can they be heavenly minds that nourish such hellish Furies in them; who therefore rage, because they cannot reigne; (as Claudius jeared Agrippina) and are grieved, because they cannot govern the Faith and Fortunes of us all, yea and domineer over the necks and heads of our Kings? They are very full of wrath, as the Dragon in the Revelation, because they are cast out from that Throne and Heaven which they fancied and usurped; Conscience of their Sin and Repulse adds edge to their Anger and Revenge.*

*This one thing remaines for us of the Clergy, That we be earnestly diligent in the work of God, in the business of Souls, which is of all most labour-some; being furnished with all pious Literature and learned Piety, adorned with Gifts and Graces, armed with the whole armour of God, fighting in the Valley, praying in the Mountain, every where shining with sound Doctrine, burning with discreet Zeal, and brightned with good Works; more relying on your Prayers then your Abilities, and on the Grace of God then your own Industry, as S. Bernard adviseth. Wherefore let us lift up daily pure hands to Heaven; let us (as Tertullian speaks) beset God as with a strong troop; let us surround and fortify on all sides the Christian and Reformed Religion, the Peace of our Church and Country, the Laws of GOD and the KING: Nor is it to be doubted but we shall at length (by Gods help) get a sure and compleat Victory over all these Amalekites; that so after various hazards and adventures we may arrive at Heaven, and bring many spiritual Sons with us to that high and holy inheritance of eternal Glory, purchased by the blood of Jesus Christ: To whom, with the Father and Blessed Spirit, be everlasting Glory, Amen. Farewell, and take heed to your selves, and to the flocks of Christ over which he makes you Overseers.*

F I N I S.



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2) Numbers at top of pp. 8-11  
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